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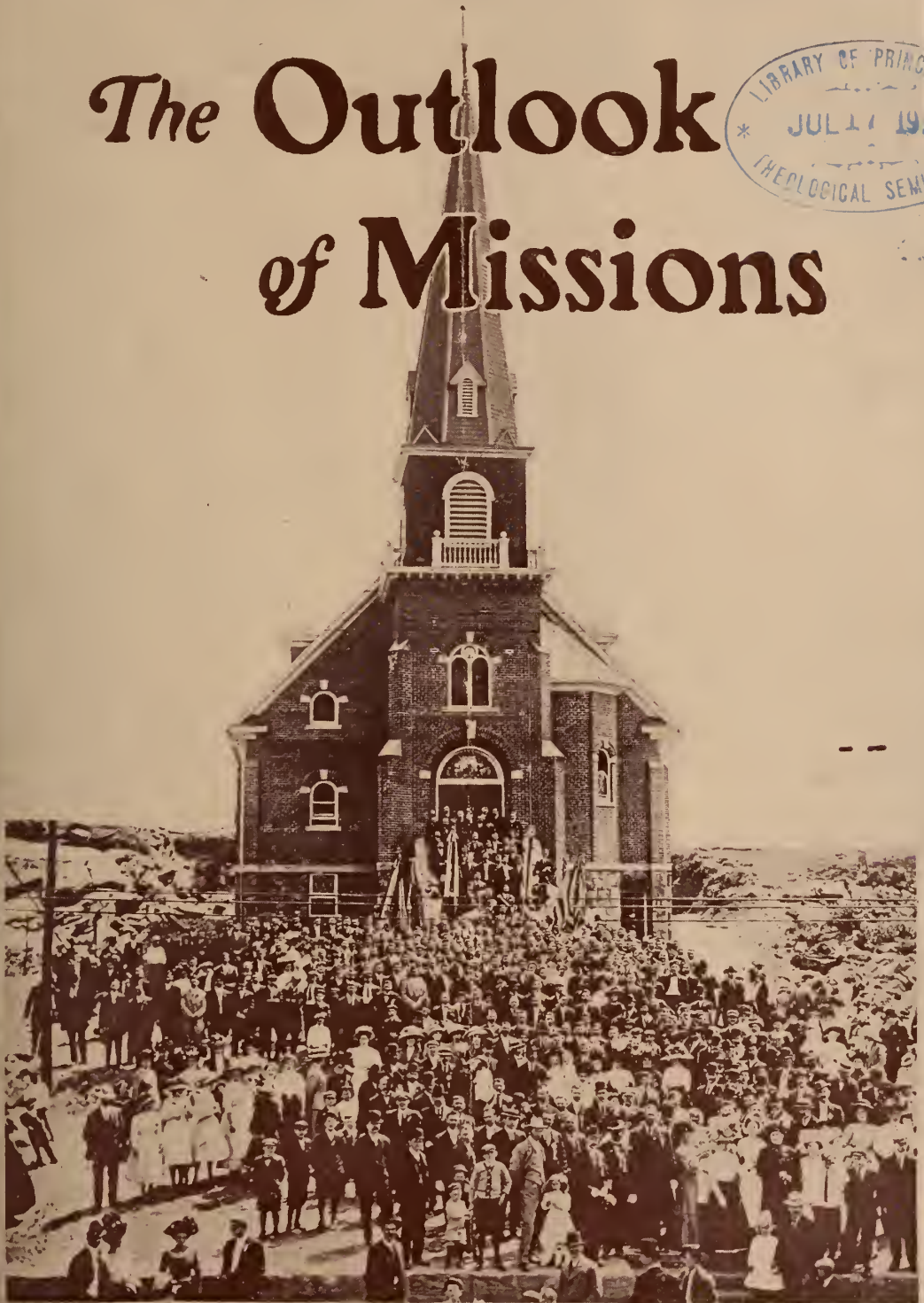
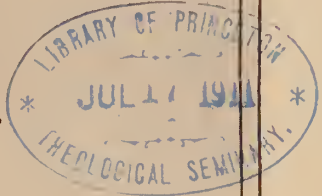
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Volume 3

JULY 1911

Number 7

# The Outlook of Missions



HUNGARIAN CHURCH-SOUTH NORWALK, CONN.

# The Outlook of Missions

A MONTHLY MAGAZINE ISSUED BY THE

Board of Home Missions,  
Board of Foreign Missions, and  
Woman's Missionary Society  
of the General Synod of the  
Reformed Church in the  
United States.

CONTINUING  
THE HOME MISSIONARY BULLETIN,  
THE OUTLOOK OF MISSIONS AND  
THE WOMAN'S JOURNAL.

Editors:

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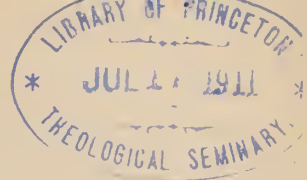
**BOARD OF FOREIGN MISSIONS**

Reformed Church in the United States

FIFTEENTH AND RACE STREETS

PHILADELPHIA, PA.

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If you want the best and latest help for a Missionary Meeting, or any service where inspirational hymns are desired, send to the Board of Foreign Missions for

## The Missionary Hymnal

PRICE, 15 Cents Single Copy, 10 Cents in Quantities.



# QUIET HOUR FOR BUSY WORKERS

\* \* \*

For the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10: 45.

We search the world for truth; we cull  
The good, the pure, the beautiful  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

—J. G. WHITTIER.

The responsibility of the Church as to its eternal vocation is twofold, a responsibility for the Church in this world, and a responsibility as to the glories of her Lord.

—G. CAMPBELL MORGAN.

I would be quiet, Lord,  
Nor tease, nor fret;  
Not one small need of mine  
Wilt Thou forget.

—JULIA C. R. DORR.

The world is perishing to-day for a simple Gospel that appeals first and last to human life as a thing of character and as a spiritual aspiration.

—JOHN P. JONES.

"A sacred burden is the life ye bear,  
Look on it, lift it, bear it solemnly:  
Stand up and walk beneath it steadfastly;  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win."

God must be rediscovered by the human soul before a Christian can be fully equipped for service.

—LEONARD A. BARRETT.

It is of tremendous importance that we bear in mind that while the Gospel of Christ calls us into personal relationship with Him, it is a relationship which nevertheless has social consequences. While His blessing begins with me, it by no means ends with me.

—J. STUART HOLDEN.

"Great things attempt for Him, great things expect,  
Whose love imperial is, Whose power sublime."

Let us do our duty, and pray that we may do our duty here, now, to-day; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of otherwhere, but in the realities of now.

—FREDERICK W. FARRAR.

Clouds of the world, come into my heart;  
Come with the day's first beauty;  
Come with the golden sunbeams that dart  
Over my path of duty;  
Come and teach me the way I should go  
Down to the vales where no sunbeams flow.

—GEORGE MATHESON.

At the feet of Jesus we are at the source of all strength, the fountain of all joy, the center of all blessing, yea, at the very throne of God; and no soul will find itself at the foot of the throne in heaven that is not found at the feet of the Saviour on earth.

—FREDERICK WHITFIELD.

We must remember that only as we love God and fashion our lives after Christ can we become what He was—"One altogether lovely." A Christian grows in beauty as he follows the King.

—FLOYD W. TOMPKINS.

The physical pangs of crucifixion were little or nothing as compared with the spiritual pangs inflicted on the cross of common circumstance as our Lord moved in travail along the common ways of men.

—J. H. JOWETT.

"So help me, Lord, Thy holy will to suffer,  
And still a learner at Thy feet to be;  
Give faith and patience, when the way is rougher,  
And happy victory at last to me.  
Thus grief itself is changed to song  
Oft-times on earth, and evermore ere long."

It is of unspeakable interest to every human being to be certain that the Ruler of his life and destiny is of a nature kindred to his own, so that there can be intercourse and sympathy between invisible Deity and sensitive, aspiring, struggling humanity.

—JOHN HARRINGTON EDWARDS.

O God, grant unto us that we be not unwise, but understanding Thy will; not slothful, but diligent in Thy work; that we run not as uncertainly, nor fight Thy battles as those that beat the air. Whatsoever our hand findeth to do, may we do it with our might; that when Thou shalt call Thy laborers to give them their reward, we may so have run that we may obtain; so have fought the good fight, as to receive the crown of eternal life; through Jesus Christ our Lord.—Amen.

—HENRY ALFORD.



# The Outlook of Missions

Volume III.

PHILADELPHIA, JULY, 1911.

Number 7



**Our Motto :**

THE CHURCH A MISSIONARY SOCIETY, EVERY CHRISTIAN A LIFE MEMBER.



## THOUGHTS FOR TOILERS

### Summer Missionary Conferences.

The OUTLOOK OF MISSIONS wishes to emphasize the importance of the Conferences that are being held this Summer in different places in the interests of missions at home and in distant lands. Any one who will read the descriptive folders, which can be had for the asking, must see the value of these gatherings. The expense is very small in comparison with the profit to the delegates.

There will be two distinctive Conferences for Mission Study under the auspices of our Board of Foreign Missions; the one at Linwood Park, Vermilion, O., from July 24-31, and the other at Chautauqua, Mt. Gretna, Pa., from August 5-12. All who want to know about missions and desire to become leaders in the Study of Missions should not fail to attend one or both of these Conferences.

Then the Assembly for Spiritual Conference at Lancaster, Pa., from July 24 to 28, and the Summer Assembly at Collegeville, Pa., from July 28-August 3, will afford special opportunities for the deepening of the best methods of church work.

The Men's Missionary Conference at Mt. Gretna,

Pa., from August 29 to September 3, will be under the management of the Secretarial Council of Laymen's Missionary Movements. This Conference will be of great help to laymen in all the denominations. Our men should attend it. There will be much to learn for the fall campaign in our Church.

For those who can do so, attendance upon the Silver Bay Conference from July 11-21, will amply repay them for every outlay of time and money. Silver Bay is the classic centre of all Mission Study. There the tribes of all denominations gather, and the fellowship is most helpful.

By all means plan to attend one of the Mission Study Conferences.

One of the special features of the two Young People's Conferences at Linwood Park and Chautauqua Park, will be the Farewell Services with the outgoing missionaries, at Vermilion, O., on Sunday evening, July 30th, and at Mt. Gretna, Pa., on Sunday evening, August 6th. You will want to be present, and bid them God-speed. Do not fail to send your name and registration fee.



MISSION STUDY CLASS AT MT. GRETTA.

**Men's Missionary Conference.**

MT. GRETNA, PA., AUGUST 29<sup>TH</sup> TO  
SEPTEMBER 3<sup>D</sup>, 1911.

Why is the Church so slow in fulfilling her mission of giving the good news to all? She lacks leaders.

The mass of the members will follow the wise, courageous leader. The leader must keep ahead of those led. He must know the best methods. He must keep in touch with the progress of the Kingdom throughout the world. But how and where is the busy man to get what he must have, if he is to be a successful leader?

The Laymen's Missionary Movements have been quick to detect this need and prompt in preparing to meet it. During the summer of 1911, Men's Missionary Conferences are to be held in several different sections, viz.:

Lake Geneva, Wis., August 2-6.

Silver Lake, N. Y., August 5-10.

Mt. Gretna, Pa., August 29-Sept. 3.

The first of these will be under the management of the Interdenominational Laymen's Missionary Movement. It will be national in scope and more especially adapted to the needs of official leaders of the Laymen's Missionary Movement.

The Conference at Silver Lake, N. Y., and Mt. Gretna, Pa., are especially designed for the benefit of members of Missionary Committees, pastors, and other workers in the local church; they will also be of help to Laymen's Movement Committees, city and county. They are under the direction of the Secretarial Council of Laymen's Missionary Movements. The advantages offered are practically the same at both.

For the first time the different denominations are combining in this way. The services of secretaries from many communions, and missionaries from all over the world, are thus secured. A rare opportunity is thus afforded. The Conference provides common ground on which the man at the front and the man at the home base can meet and share what each has to contribute. There will be inspiration, information, and also practical application.

All the leading denominations are co-operating in this Conference, and it is likely that three hundred delegates will attend it.

There will be ample accommodations at rates to suit all. The Chautauqua Inn is within a minute's walk of the Auditorium and of the Hall of Philosophy. The rates are \$1.25 to \$1.75 per day for the Conference.

The Conewago Hotel overlooks the lake and is reached in about eight minutes. It is a high class hotel with every comfort and convenience. There will be special rates for Conference delegates.

A fee of \$1.50 is paid by each delegate. This includes all privileges of the program and entitles to the reduced rate for accommodation. The fee, with application duly filled, should be sent to the Conference Chairman, William E. Lampe, Fifteenth and Race streets, Philadelphia, Pa. Rooms will be assigned only to delegates whose fees have been received. Any who, after registering, find it impossible to attend, can have fee refunded *not later than August 20th*—or transferred to a substitute *before or after that date*.

Delegates may register members of their families and other friends on the same terms.

**A Record Worthy of Study.**

Name of Denomination	Membership	Gifts to Foreign Missions according to last Annual Report (exclusive of Legacies)	Average per Member
United Presbyterian.	135,205	\$335,645	\$2.48
Reformed in America	116,815	207,404	1.77
Presbyterian in U. S.			
(South) .....	282,000	452,000	1.60
Advent .....	25,000	34,887	1.39
Congregational .....	730,718	721,396	.98
Presbyterian in U. S.			
A. (North) .....	1,311,819	1,285,125	.98
Episcopal .....	928,000	737,161	.79
Methodist .....	3,156,804	2,190,318	.69
Baptist .....	1,342,199	824,575	.61
Methodist (South) .....	1,835,000	881,520	.46
Disciples .....	1,300,000	520,000	.40
United Brethren .....	280,000	98,000	.35
Reformed in U. S. ...	297,110	96,801	.33
Lutheran (General Council) .....	479,575	58,002	.12

### Why Not All Our Pastors?

The OUTLOOK OF MISSIONS has many friends, but it needs more readers. This can be secured if more of our pastors will try to do what Rev. Edward A. G. Herman, of Cessna, Pa., hopes to do. "I intend gradually to canvass the entire charge for the OUTLOOK. Our people need light and heat. The OUTLOOK will help give the former, but the latter can best be produced through contact with *men* who are already on 'fire' with the missionary spirit." He also adds, and we think drives home a truth that the leaders and workers in our Church should bear in mind, "The country charges suffer from lack of contact with our men."

### The Fruit of Love.

In his address on Foreign Mission Day at Huntingdon, Pa., where Mrs. J. C. Blair is erecting a beautiful Memorial Hospital, Dr. Bartholomew made this appropriate reference to it:

Men tell you of the splendid effect of modern civilization upon the home and the nation. But what has given us our civilization? It is Christianity—the Gospel of peace on earth and good will to men. Yesterday I had the privilege of seeing your magnificent hospital building. That beautiful structure, and all it stands for in the community, is not the result of civilization, but the ripest fruit of our holy religion. No nation has ever surpassed ancient Greece in culture and civilization, but you can walk all over Greece, and you will not find a hospital, an asylum or an orphanage. These institutions do not flourish in the mere soil of culture and civilization, but they are the fruitage of the Tree of Love. Wherever Christianity has found an abiding place in the hearts of men, there you will find these institutions of mercy for the poor and needy, the sick and sore.

### A Notable Event.

REV. J. P. MOORE, D. D.

Count Okuma is one of the elder statesmen of Japan, a great politician,

shrewd and far-seeing, and in many respects a very remarkable man.

While he was a member of the Cabinet and served as Minister of Foreign Affairs, because of his advanced ideas, an attempt was made upon his life by a bomb thrown at the carriage in which he was riding, and which shattered one of his limbs. This great statesman is also one of Japan's foremost educators and is the founder of the well-known school called the *Waseda Semmon Gakko*, in more recent years changed into a higher institution under the name of the Waseda University, one of the only two private universities in that country, the other being the famous Imperial University, of Tokio, which to-day ranks with the highest universities of the world, whether in Europe or America.

Waseda University recently received the munificent gift of *one million dollars* from Mr. John D. Rockefeller. This gift is unprecedented in the history of Japanese education, not only because of the large amount involved, but, more especially, because it is the first time an Occidental gave such a sum to an educational institution in the Orient. In other words, that a *Christian* helped so generously to endow a pagan school. And yet, Waseda University in reality is not pagan, since it has for the last several years maintained a professorship whose branch, or subject, is the "Philosophy of the Christian Religion." And the incumbent of this chair is a missionary of the Baptist denomination, a graduate of the Chicago University.

The writer is a one-time teacher of this school, having served in that capacity during a number of terms in the years 1897-98. And for the same reason that induced him to teach in the school of the nobility in the earlier years of his missionary career—viz., to have the right of residence outside of the "foreign concessions."

And an interesting experience of his was that he was asked by a number of his students to organize and teach an English-Japanese Bible Class. This class met once a week in one of the recitation rooms of the college, and consisted of from twenty to thirty mem-



bers who took a lively interest in this exercise, several of whom became in due time members of the Christian Church.

Mr. Rockefeller made this contribution with the distinct understanding that the teaching of Christianity in the school be never prohibited. This is certainly a notable event—a straw indicating that in Japan the wind is blowing favorably towards Christianity.

### The Secret of the Desert

JULIA HALL BARTHOLOMEW.

A discordant note in modern civilization is the all-pervading magnification of insignificant things, and the passion for accumulating small possessions, which hedge in the life to a limited vision, and crowd the environment with complications so that the atmosphere is permeated with germ-infected particles. Misnamed progress has often unpardonably marred Nature's fairest handiwork, and modern manufacture has repeatedly sounded the death-knell of the aesthetic instinct. Mentally and physically human life has sipped poisonous concoctions that have generated and cultivated an anaemic existence. In the present-day Occidental life the spiritual and contemplative soul is constantly fretted and fettered by an environment that weights the wings of aspiration.

In a thoughtful and sympathetic lecture, entitled "Sublimity in the Oriental Consciousness," Dr. Charles Cuthbert Hall says:

"Behind you and your seers lies the long Indian summer of the soul, thousands of years of the Contemplative Life. It has given you certain elements of personality, and certain qualifications for world-efficiency, which misguided imitation of our Western ways could only imperil. You have been Orientals since the dawn of the world. Continue to be Orientals forever, till the world's last twilight closes in the final darkness. Cling to the Contemplative Life; your glorious heritage, your peculiar strength. It has given you elements of personality of which the West stands in need and shall one day come seeking at your hand. It has given you repose, gentleness, pa-

tience, gravity, noble indifference alike to material possession and material privation, eternal remembrance of things that eye hath not seen nor ear heard, which God hath prepared for them that love Him." Dr. Hall apprehended the Oriental consciousness as few from the Occident have succeeded in doing. What this able thinker said to his hearers in India, is none the less true of the stately inhabitants of Arabia, whose line of ancestry has run through even braver, stronger channels than their darker cousins.

Now and then one soul in the busy Western world, with clearer vision than the rest, has a dream of the simple life. When the vision can reach back nineteen hundred years the eyes may behold the ideal, and the ears may catch the harmonies of the simple life. Perchance, the dominant note can only be truly struck when the touch of the Orient has calmed the feverish pulse of the impetuous West.

A whole-hearted effort to spread in Arabia the message of the Christ, for whom God selected the Orient as a place of nativity, may discover for the Occident the very secret of the simple life, and solve the problems which taunt and baffle many a yearning soul in this age. In carrying back to the East the rejected message of love, the followers of Jesus Christ may, under the clear Oriental skies, gain a new vision of His character, and come into a complete knowledge of His ideal for making the present life calm, beautiful and harmonious. In the desert, where His disciples plant the Rose of joy, they may pluck for themselves the Lily of contemplation. The one true solution of the problem of modern unrest may lie concealed under the desert sands, and the wand to sweep these billows aside may be the Word carried by the missionary of Christ. The touch of Divine Love will bring forth in the Orient characteristics that will shed a clear light on His teachings and create a new background for conceptions of Him who was sent "to guide our feet into the way of peace."

(CONTINUED ON PAGE 16.)

# HOME MISSIONS

*Editor, REV. CHARLES E. SHAEFFER, D. D., General Superintendent.*



MINISTERS PRESENT AT DEDICATION OF SOUTH NORWALK, CONN., HUNGARIAN CHURCH.

## Recent Dedications.

Within the last month three of our Mission Churches dedicated new houses of worship. The one at South Norwalk, Conn., Rev. Gabriel Dokus pastor, is mentioned elsewhere in this issue. Wyomissing, Rev. H. H. Rupp pastor, dedicated on May 28th. Here is a most splendid building at a very fine location. Wyomissing is a suburb of Reading and of course the churches of Reading are interested in this Mission on their borders. The Mission is called the Bausman Memorial Reformed Church. The lot on which the building stands was provided for by the friends of Dr. Benj. Bausman, and this fact, together with the additional fact that Dr. Bausman lived his best life into the Reformed Church of Reading, is sufficient to warrant the church to be called by this name. Since the building project has been going forward the Mission has more than doubled its membership. Here is a ripe field for active work.

St. Stephen's, Lebanon, Rev. A. G. Peters pastor, dedicated its fine new building on Whitsunday, June 4th. This splendid structure is located in Hathaway Park, in East Lebanon. Its location is ideal. The city is rapidly developing in this section, and with the splendid Sunday School building complete in its arrangements the Mission is in a position to do most effective work. A parsonage adjoins the chapel, where the pastor and his family are comfortably housed. It will not be many years before this Mission will become self-supporting. The spacious building was filled three times on Dedication Day, and the interest which is manifested by the churches of Lebanon as well as the entire Classis gives promise of good things in the future. The churches of Lebanon have done excellent work for our denomination. There are now five Reformed Churches to a population of 20,000 people, and all of these congregations are in a flourishing condition.

### Dedication.

An interesting and very important service was held by the Hungarian Reformed Church of South Norwalk, Conn., on May 14, 1911, the dedication of their large new church, just across the street from the old one.

The old church was built in 1896, a small frame structure, which served them well, but which at length became too small. A better location and a larger building being needed, these earnest people set their hearts and their hands to the new.

The day of dedication was lovely, the attendance large, and the service impressive. Hungarians duly magnify such an occasion. Their various societies, social and beneficial, turn out in full numbers, and their offerings of song and money are beautiful. A marriage, a baptism and a confirmation are in many cases a part of the service. The Hungarian flag and our own colors are carried side by side to grace the scene.

Pastor Dokus deserves hearty congratulations, and his people deserve great praise.

### General Synod and Home Missions.

The General Synod at Canton, Ohio, in May marked an important epoch in the work of home missions. The exhibit, which filled one of the large class rooms in Trinity Reformed Church, and which consisted of pictures of the missions and missionaries, together with leaflets, tracts and other literature, was highly educational and greatly appreciated. The triennial report was received with interest, even with enthusiasm. It marked a long stride forward in our home missionary enterprise. Nearly all of its recommendations were approved by Synod. The plan of unifying our home mission interests received considerable attention. Action was taken looking towards a more co-operative and satisfactory basis of work. Particularly is this true with reference to our German brethren. It was agreed that hereafter there shall be quarterly reports from the German missions to office headquarters and the German Superintendent will attend the meetings of our Executive Committee as an advisory member. The

German population of the great Northwest furnishes a very promising mission field, and it is important that there be earnest co-operation on the part of the whole Church in this important work.

All the various phases of our work, like the Hungarian, Harbor, Bohemian and Japanese, were heartily commended. The Synod elected a permanent committee, consisting of the General Superintendent, Rev. J. L. Murphy, D. D., and Rev. J. C. Leonard, D. D., to co-operate with a committee from the Council of Reformed Churches holding the Presbyterian system, in the work of evangelization among the colored people of the South. The Synod apportioned \$3,000 annually for this work. The sum of \$120,000 was apportioned for the general work, together with \$8,000 for German English work, \$15,000 for immigrant and colored work, and \$12,000 for church building, making a total annual apportionment of \$155,000.

The Forward Movement, which has in mind the raising of a \$500,000 Church-building Fund until November, 1913, received hearty endorsement.

The following persons were elected on the Board for a term of six years: Rev. Paul S. Leinbach, Rev. E. R. Williard, Rev. J. H. Mickley, Rev. G. D. Elliker, Elder G. W. Stein, Elder P. H. Bridenbaugh.

The General Superintendent is very sorry to see Dr. H. H. Apple, Rev. E. Vornholt and Elder H. F. Texter step out of office. They rendered most faithful and efficient service and they will be missed in our meetings. We trust that their successors in office will be equally faithful and helpful.

### In Three Synods.

Of the five missions that went to self-support between May, 1908, and May, 1911, two were in the Eastern Synod, Memorial Church, Easton, Pa., and Steelton, Pa.; two were in the Synod of the Potomac, Grace Church, Altoona, Pa., and First Church, Lexington, N. C.; and one was in the Ohio Synod, Colon, Mich.

Facts of this kind help to make the work more real, because more definite.





REV. C. W. LEVAN, D. D.

### New Members of the Board.

We welcome the new members of the Board elected by the General Synod at Canton, namely, Rev. J. H. Mickley, Rev. G. D. Elliker, and Elder P. H. Bridenbaugh. We regret to lose from our number Rev. Dr. H. H. Apple, Rev. E. Vornholt and Elder H. F. Texter. The Board is at present constituted as follows:

Rev. C. E. Miller, D. D., LL. D.,  
 Rev. William C. Schaeffer, D. D.,  
 Rev. I. C. Fisher, D. D.,  
 Rev. P. H. Dippel, D. D.,  
 Elder C. M. Boush,  
 Elder F. C. Brunhouse,  
 Rev. Paul S. Leinbach,  
 Rev. E. R. Williard,  
 Rev. J. H. Mickley,  
 Rev. G. D. Elliker,  
 Elder George W. Stein,  
 Elder P. H. Bridenbaugh.

### The Men and Religion Movement.

A very comprehensive movement known as "The Men and Religion Movement" has recently been launched. Its scope is more inclusive than the Laymen's Missionary Movement. While this latter movement has emphasized more especially the work of Foreign Missions, The Men and Religion Movement includes in its program nearly every phase of religious work, such as the Young People's work, Sunday School work, Social Service, Missions, Home and Foreign. It contemplates a series of conventions covering eighty or ninety leading cities in the country. The campaign will start next Fall and will continue during the Winter until Spring.

### Do Home Missions Pay?

Name of Church	Members when Started	Present Membership	Received from Board	Paid for Benevolence	
Trinity, Philadelphia	23	530	\$1,000	\$310,000	
Christ, Norristown	31	317	2,850	4,509	
Trinity, Wilksburg	40	550	8,000	17,630	
Emanuel, Hazleton	56	508	1,061	11,048	
Trinity, Altoona	66	630	2,000	12,338	
Grace, Akron	12	850	4,500	50,000	
Trinity, Canton	.....	1,400	1,400	30,000	
Christ, Altoona	.....	12	570	2,500	23,000

### The Forward Movement.

The Forward Movement is on! It was launched by the enthusiastic action of General Synod. It means the securing of a fund of \$500,000 for our Church-building Fund Department. Its slogan is, "At Least One \$500 Church-building Fund from Every Congregation." It is a campaign of education as well as of money-getting. The campaign will cover a period of two and one-half years. Let every congregation gird itself for the race. Let missionary committees get busy. Let pastors urge the matter in public and private. Let the whole Church be informed. It is a great movement, but not too great for our great denomination. Its realization will mean much for the future of our Church. It will put the Home Mission work upon a basis from which it can accomplish its work in a more far-reaching and satisfactory manner than ever before.

### The W. M. S. G. S. and Home Missions.

The Board is exceedingly grateful to the W. M. S. G. S. for the assistance which that body gives to this cause. Recently their constitution was changed so as to include more specifically the work of Home Missions, and henceforth that body is to be known as The Woman's Home and Foreign Missionary Society of General Synod. At the last triennial meeting at Canton, Ohio, the women agreed upon the following work for the next triennium:

One-half of the Jubilee Thank Offering is to be given to the Home Mission Board. It might also be stated that part of this Jubilee Thank Offering, amounting to \$1,874.46, is to be applied to work among the Japanese along the Pacific Coast. Besides this they have planned to give annually six Church-building Funds, one of which shall be paid to the German Board of Missions of the Central and Northwest Synods. One of these Funds also shall bear the name of Elvina S. Yockey, who was the first President of the W. M. S. G. S. Besides this, \$4,800 is to be paid annually into the treasury of the Home Mission Board for the general work of the Church. Of this amount \$1,125 is to be devoted to work among the Germans.

### Helpful Literature.

The Board of Home Missions is preparing to supply helpful literature bearing on the various phases of Home Missionary work. It is our desire that this literature be circulated as wisely and widely as possible. For this purpose the Permanent Committees of Missions appointed by the various Classes are urged to send at once to headquarters the names of one or more persons in each congregation in every Classis, through whom this literature is to be distributed to the members of the congregations.

### Our German Work.

The work among the Germans is conducted under the supervision of two Boards, the Eastern and the Western, whose reports follow:

#### THE EASTERN BOARD.

Rev. P. H. Dippell, D. D., President, reports:

"Since the last meeting of the General Synod two of the twelve Missions under our care have become self-supporting and even a third one will need no more aid, as it has united with a nearby congregation. Therefore, only nine missions remain under the supervision of the German Board.

The youngest of these missions is yet a tender plant and will need faithful care and service if its existence shall be secured. But we feel confident that the untiring effort of the missionary will be crowned with success.

The Karmel Mission in West Philadelphia, one of the youngest foster children of our Board, will be able to dedicate its new and beautiful house of worship. The chapel previously occupied was insufficient to meet their needs and demands; the steadily increasing membership forced it to put up an edifice which would accommodate a greater number of people.

Three of our missions, Boston, Brooklyn and Holyoke, were without pastors a short time, but the vacancies were filled exceptionally quick.



FIRST REFORMED CHURCH AND PARSONAGE, APOLLO, PA.

Generally speaking, our Board can look with satisfaction upon the growth and progress of our mission fields, even though the workers themselves wish for a larger harvest. A new field of labor will be taken up in Baltimore, Md., by the first of June, 1911, for which the missionary has already been called.

At the same time the necessity of forwarding a German-English Mission in Philadelphia has become desirable, and steps would have been taken to begin this work if our German Board could see its way clear to secure enough funds for the salary of a missionary.

In this respect we are greatly dependent upon the action of General Synod. Should we receive the same report as in former years, we would joyfully begin the founding of this new mission.

If General Synod could warrant us the same support as heretofore we feel assured that our German and German-English mission work would be a blessing and benefit for the entire Church."

#### THE WESTERN BOARD.

Rev. Conrad Hassel, D. D., President of the Western Board, says:

"The Synod of the Northwest and the Central Synod are carrying on a successful missionary work among the Germans in the western section of our country and in upper Canada. Many of the missions in the Central Synod and in the eastern section of the Synod of the Northwest are German-English. As is known, the General Synod has made a special appropriation for German-English work. The Board of Home Missions of these two Synods is composed of six members, three from each Synod. This Board holds its meetings quarterly. The full Board meets in July and October, and the Executive Committee meets in January and April. Owing to the extent of the territory and the growth of the work the Board found it necessary to appoint a General Secretary. Rev. G. D. Elliker has been appointed to this office. Two Classical missionaries have also been appointed, one for the Pacific coast and one for Alberta, Canada. It will be necessary in the near future to appoint one for the

large territory comprised in the South Dakota Classis. The work in general is very hopeful. Opportunities for taking up new missions are multiplying. What we need is more men and means, indeed it is not as difficult to get the means as the proper men. The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest. The following figures are taken from the last statistical report of the Board:

Missions, 47; congregations, 61; members, 3982; Sunday Schools, 52; Sunday School pupils, 3060; contributions for congregational purposes, \$30,868; contributions for benevolent purposes, \$2745; for missions, \$1046; churches, 45; parsonages, 27; value of church property, \$178,925; debt on church property, \$64,229; amount of support given by the Board, \$12,218; amount of salary contributed by the missions, \$11,757.

#### Summer Conferences.

Home Missions will receive due recognition at the Summer Conferences which have been planned for our denomination. At Vermilion, Ohio, Dr. C. E. Miller, the President of our Board, will teach the Mission Study Class. At Mt. Gretna, Pa., Dr. C. E. Schaeffer will have charge of the class. "The Challenge of the City" is the text-book which will be used at both places. The General Superintendent has also been invited to preach the conference sermon at Vermilion on the morning of July 30th.

Franklin and Marshall College recently honored the Home Mission cause by conferring upon the President of our Board, the Rev. C. E. Miller, D. D., the honorary degree of LL. D. This is an honor worthily bestowed and the Board offers hearty congratulations.

We may minister to others in mistaken ways, by doing for them what they would be the better of doing for themselves.

—J. D. ROBERTSON.





REV. D. W. KERR, APOLLO, PA.

### Personal Work.

An appeal was lately made in one of the missions for direct, earnest and repeated personal work for increasing the membership to be done by men and women; and after the service it was delightful to hear one and another, indeed, quite a number, especially of the younger people, say: "I will do all I can."

It is very certain that if this were done in every mission (and it is just as true of the self-supporting churches) the membership of almost every congregation would soon be doubled and self-support would quickly follow.

A young girl in Virginia a few days ago, when she was about to join the church, went among her girl friends and persuaded six of them to join with her. That was personal work; and while she brought in six others she strengthened her own faith and love.

Just such personal effort is needed throughout the whole Church, and God expects us to do it, "us" meaning every member of reasonable age.

### Early Training.

At the alumni banquet of Mercersburg Academy last May one speaker referred to what the students had done for our Home Missions and our Foreign Missions during the last ten years. It makes a beautiful chapter in their history; and in years to come nothing will give these young men more real satisfaction than the remembrance of this, their youthful but sincere missionary activity. And those who did this will in years to come be the men who will do a thousandfold more in the service of God and men.

### Do It Now!

The Classes are over for another year, and the work assigned to charges and congregations has again been planned and outlined. It is to be hoped that pastors and elders who attended these Classical Meetings will early report to their respective congregations and will cause them to begin to meet the obligations for the new year. One serious defect is that many congregations postpone the raising of their benevolent funds until the close of the year. This is not fair to themselves nor to the Boards of the Church. The apportionment can be raised more readily by beginning early and by doing it in a systematic way than by waiting long and doing it spasmodically. If congregations would but adopt the weekly plan for the collecting of their benevolent money, which is the only scriptural, sensible and satisfactory plan, they would all be surprised to find how easy it is for them to raise the full apportionment long before the year has passed.

**The Beeler Fund.**

"In memory of ——," that is a tender phrase.

We all want to be remembered. Even the humblest one hopes to live in hearts left behind.

And nothing is more beautiful than the loving act of children holding in sacred remembrance the love and goodness of parents, to whom they owe so much.

For twenty-five years our Church has given her people a new form for expressing this filial gratitude, through our Church-building Funds, a method at once simple, safe, useful and lasting.

The latest example of this is given in the title to this article. Treasurer C. M. Boush, of Meadville, Pa., has received from the executor of the estate of Miss Catharine I. Beeler, late a member of St. Mark's Reformed Church, Pittsburg, Pa., \$500 to establish "The Margaret Hofer Beeler Church-building Fund," in memory of her mother, who died some years ago. She was the last of her family, two sisters and a brother having died before her.

Her pastor, Rev. John H. Dietrich, says: "She was a very faithful member, present at all the services of the church."

Before the organization of St. Mark's she was a member of Grace Church. Her father and mother were originally Reformed, but about seventy-five years ago, when there was no English Reformed Church in Pittsburg, they united with the Lutheran Church. Some years after the organization of Grace Church the three sisters joined there; but when St. Mark's was organized, near their home, they transferred their membership to it at its organization, in 1890.

Miss Catharine I. Beeler died in September, 1910. Her will was dated March 21, 1899, showing that she had made early provision in remembering the Church.

Now the earthly record reads: "The Margaret Hofer Beeler Church-building Fund, \$500, given May, 1911, by the will of Miss Catharine I. Beeler, of Pittsburg, Pa., in memory of her deceased mother."

**From the Field.**

J. C. HORNING.

At Lincoln Classis Mr. C. E. Hol-yoke, after a satisfactory examination on the essential branches of study, was licensed to preach the Gospel. He has been an active member and officer of our Reformed Church in Omaha for some years, and has studied under the direction of Rev. F. S. Zaugg. He has been engaged in mission work in the city, and is President of the Christian Endeavor Union of Omaha. Having received a call from the Reformed Church at Imogene, which church he has so successfully supplied for some months, he was ordained to the Gospel ministry, and a committee was appointed to install him. With his consecrated ability he has before him the promise of a successful ministry. This is one of the fruits of Western missions.

At Iowa Classis the Bohemian Mission, organized by Rev. Joseph Balcar at Cedar Rapids, was enrolled as a congregation of this Classis. There are about ten thousand Bohemians in this growing city. The congregation with an active membership of eighty has the promise of a large growth among these thrifty people. In January a modest, but attractive church building was dedicated to the worship of God. They have shown from the beginning the spirit of self-help, paying \$400 of the pastor's salary and having provided for the \$6,000 to \$7,000 lot and building except a loan from the Home Mission Board of \$2,700. The outlook is most promising.

The net increase of membership in Iowa Classis for the year numbered 146, an increase of over 10 per cent. The other Classes show some increase in membership. With a number of able young men joining the ranks of our ministry from the Theological Seminaries, we look forward to larger things.

On the first Sunday of June Rev. T. R. Brendle began his ministry in the Abilene (Kansas) charge. He succeeds Rev. Ward Hartman, who goes to China

in August. The new pastor was ordained and installed on this Sunday.

Rev. H. L. Krause was welcomed into his first pastorate in Sioux City on Sunday, June 4. Pastor and people rejoice in the promise of a good work before them.

Rev. Eugene Veesev, the aggressive pastor of our Hungarian Church at East Chicago, completed his theological course in Chicago this Spring, and is now planning for larger things among his people.

#### Great Success.

About a month ago Rev. C. A. Huyette, missionary at Hollidaysburg and Williamsburg, Blair County, Pa., had an interesting and encouraging experience.

The church at Hollidaysburg cost \$12,000, with a debt of \$4,500. His wish was to raise \$1,000 on this debt, and it required faith and courage to ask a handful of people, all in moderate circumstances, to give so large a sum; but he actually raised it, payable in one year.

This fine success was repeated a week later in the other congregation, where a similar handful of people pledged \$1,048.

Hearty congratulations.

Out of the Hollidaysburg congregation comes Miss Meta Bridenbaugh, a daughter of Elder P. H. Bridenbaugh, one of the new members of the Board of Home Missions. She is under appointment of the Board of Foreign Missions to teach in Dr. Kelly's compound in Chenchowfu, Hunan, China—a foreign missionary out of a home mission.

#### Surprising.

In May last one of our treasurers received from a congregational treasurer \$62, which was raised on Home Mission Day, in November, 1910, nearly six months late!

How is that for promptness? Why was that money held back? Does the congregation know that this man kept their money nearly six months?

One may well hope that this is an ex-

treme case; but the books of our treasurers give plain evidence that many congregational and indeed a considerable number of classical treasurers hold money an unwarranted length of time before sending it to its work.

How can this be remedied? Only by a closer watch and a stricter demand on the part of Consistories and Classes.

Surprising!

#### Notes From the Central District.

SUPERINTENDENT D. A. SOUDERS, D. D.

The meetings of the Classes were more than usually interesting this year for several reasons. The net gain in membership reported is larger than a year ago; a larger number of congregations have paid the entire apportionment; and there is greater interest shown in the missionary work of the Church both at home and abroad. It was a real pleasure to hear the parochial reports in the Classes visited since our last report. We could remain only part of a day with Lancaster Classis at Stoudtsville, but we heard all the parochial reports and had the pleasure of adding a report of the work of Home Missions done in the Synod. Unfortunately there are no missions at present within the bounds of this Classis, though there are likely to be several in the near future.

From Lancaster we went to Robertsville, O., to the meeting of Eastern Ohio Classis, within whose bounds there are four missions, Youngstown, Warren, Lisbon and Alliance. Robertsville is a small country town, but the church there is one of the best and most active in the Synod. It is a long time since we saw so large and so interested an audience as gathered there to hear the evening addresses.

We came too late to hear the parochial reports, but the treasurer of Classis said they were very good, and he has facts which bear important testimony. At this meeting we enjoyed the unusual pleasure and advantage, too, of holding an informal conference on the work of Home Missions which was continued for two hours. The credit for this must be divided between the brethren, the Super-



intendent and the railroad company. We could not get away till evening, and so took ample time for the closing session and had the conference afterward. Two words of comment are apropos: It would be well if some other Classes would meet "where they could not get away." We recently heard a prominent Elder lament that the Classis to which he belongs ran away home and left half its work undone. We are more thoroughly convinced each year that we should magnify the meetings and the work of Classis. It is the most efficient unit of organization in the Church. If there is not enough business to make a good meeting let us introduce educational features for the people, conferences for ministers and elders, or theological papers and discussions.

The second comment is that the missionary conferences at Robertsville was mutually helpful to the brethren and to the Superintendent. It brought them and the Board of Home Missions into closer touch.

The next Classis visited also met in a country church. The nearest railroad station is eight miles from South Bend, Pa., where Clarion Classis held its annual meeting. Going there required a ride 15 miles on a stage coach. The experience impressed the fact that many of the ministers of this Classis must have hard work and much exposure during the winter months. The meeting of Classis showed that they were all equal to the requirements during the year. Their reports were good; their health seemed first class, and their interest in the work is an inspiration to the people. Excepting vacant charges the congregations reported the apportionment paid. The Men's Movement is being pushed forward, and both Home and Foreign

Mission Study Classes are conducted in most of the charges.

The last Classis visited was St. Joseph, Ohio Synod, which met June 6 at Three Rivers, Mich.

We had visited Classis here seven years ago, and so had opportunity to make comparisons as to local conditions in church work. The one prominent impression is that the long pastorate of seven years has resulted in wonderful progress at Three Rivers and that this is the great need in many other congregations of our Church. The minister who is not willing to remain so long in a charge misses the opportunity for his best service; the charge that will not keep a minister that long fails to give him the encouragement that promises success.

We were pleased also with the aggressive spirit of the Classis. There are a number of difficult problems for this Classis. Its territory covers Southern Michigan, Indiana and part of Kentucky. Charges are far apart, some are very weak and without pastors. Several congregations were reported as languishing. On the other hand, some of our most promising as well as our most needed missions are in this Classis and there are opportunities for at least three more



PARSONAGE, ST. STEPHEN'S, LEBANON, PA., REV. A. G. PETERS.

missions in growing cities within the bounds of Classis.

Louisville, Ky., Gary, Ind., Indianapolis, Detroit and Athens, Mich., are our missions in the Classis. Another mission in Detroit; another in Indianapolis, and one in Terre Haute are needed and would promise good results for the Lord's Kingdom. Anything done for mission work within the bounds of this Classis will strengthen our work in a very important field of Ohio Synod, and will greatly encourage some of the best workers of our Church.

The other work of the Superintendent during the month was attendance at General Synod, preaching for missionaries and the laying of the corner-stone of the new church at Ellwood City, Pa., on Sunday, June 4. The congregation here is enthusiastically at work raising funds and with good success so far.

Rev. W. F. Curtis, President of the Allentown College for Women, recently read a very interesting and illuminating paper before the Lehigh Valley Ministerial Association, in which he discussed the Home Mission policy of our Board. The paper was very well received and evoked considerable discussion among the brethren. It is a very significant sign when brethren come together to consider the best methods whereby the Board of Home Missions can accomplish the work entrusted to it. The Board is always ready to receive suggestions from the brethren who support this cause.

#### Attention.

Attention is again called to the Staley communion service.

Some years ago the late Rev. Dr. G. L. Staley, of Baltimore, Md., placed in the care of the Board of Missions an old communion service, a relic of his school services at Mt. Washington, Md., fifty years ago.

It was his wish and direction that these sacred vessels should be loaned to missions for a few years in each case, until the mission should provide its own communion service.

Several missions were thus accommodated during these years, but at pres-

ent the service is not in use. Attention is again called to it. If any mission needs it, write to Rev. A. C. Whitmer, Waynesboro, Pa.

#### The Secret of the Desert.

(CONTINUED FROM PAGE 6.)

All great religions have been born in the East; three of them—the religions that profess belief in God—have come into life near the shores of the wonderful Mediterranean Sea. Judaism, Christianity and Mohammedanism all drew their first breath under the marvelous star-lit skies that reflect their mysterious beauty in that matchless water. Living so near the centres of the world's greatest life, the Arabs have ever stood aloof from the rest of mankind in picturesque reserve and pathetic loneliness. Erect of figure, graceful in carriage, and keen of glance, the Arab is a man of wealth, although his tangible possessions are quickly emunerated. The most glorious sunsets in all the earth are his, for his soul drinks them in as a daily gift from the Creator. The stars that lie in the clearest heavens, far beyond his reach, are his teachers, his companions. Yet the despotism of a religion that has sin and oppression at its very centre, has enthralled him and no one is more in need than he of the Mediator between God and man, Christ Jesus.

A great traffic of gems, spices, fruits and rich fabrics once made Arabia a most important scene of activity, where caravans passed to and fro between Asia and Africa. At no far distant time this "great closed land" may again be as full of trade and travel as in ancient times, and a most consequential field of commerce. Europe and Asia will send their wares across this country and make a highway of the desert. Let the Christian Church not fall behind in her share in opening this highway, or in having her banners floating in Arabia's aromatic breezes. Only then "the wilderness and the dry land shall be glad, and the desert shall rejoice and blossom as the rose." Those who tenderly bend the head to listen for the heart-throbs of the great desert shall hear the gentle melody of Peace.

# FOREIGN MISSIONS

*Editor, REV. ALLEN R. BARTHOLOMEW, D. D., Secretary.*

## Special Board Meeting.

The Board of Foreign Missions met in special session for the purpose of reorganizing in the Assembly Hall of the Reformed Church Building on June 13th at 10.30 A. M. The present membership consists of fifteen, eight ministers and seven elders. The new members of the Board are: Rev. Irvin W. Hendricks, D. D., Elders W. W. Anspach, Murray G. Motter, M. D., and Hon. Horace Ankeney. For a list of the members and the names of officers, see the last page of cover.

The Board regrets to be deprived of the valuable counsel and services of two former members, Rev. J. Spangler Kieffer, D. D., and Elder John K. Bowman.

Mr. John H. Poorman, of Lebanon, Pa., was elected as Mission Study Secretary. He will enter upon his duties on September 1, 1911. Those who know this young brother believe that he has special qualifications for the position. He is a graduate of Ursinus College, and spent some time in Yale Divinity School. He has also been in Y. M. C. A. work. We congratulate him upon his wide field of usefulness, and to assure him that

there is an open door for his labors in the Church.

Miss Emma M. Kroeger, a graduate nurse of the German Hospital, of Cleveland, Ohio, was present as an applicant for service in one of our hospitals in China, and unanimously elected. She is a member of the First (German) Reformed Church of Akron, Ohio. Her testimonials are fine as to character and efficient service.

The Board again took action, expressing its hearty appreciation of the help of the Laymen's Missionary Movement, and pledged anew its continued aid to its officers in introducing the methods of the Movement in the congregations. It has also agreed to pay \$1,000 annually towards the salary of the Secretary, Rev. William E. Lampe, Ph. D., during the next three years.

It will be a great surprise to the Church to learn of the declination of Dr. D. J. Hetrick, of Harrisburg, Pa., to go as a medical missionary to China. The Board regrets it.

During the sessions of the General Synod, Miss Ollie Amelia Brick, of Galion, Ohio, a graduate of Heidelberg University, was unanimously elected as a teacher in the Miyagi Girls' School, Sendai, Japan. Miss Brick has a fine record as a student, and enjoys the esteem of all who know her. She will prove a valuable acquisition to the Japan Mission.

The Board appreciates the work of Miss Gertrude M. Cogan as Secretary of the W. M. S. of G. S., and is willing to share with the Board of Home Missions in paying her salary during the coming year.

A letter of Rev. Elmer H. Zaugg concerning the destruction by fire of the church and the evangelist's house at Yamagata, Japan, was read. The Board expressed its sympathy with the people of Yamagata in the loss of their church property and will help in its rebuilding



JOHN H. POORMAN.



if it be found necessary by the Mission to do so.

At this meeting of the Board a great deal of time was taken up with the discussion of plans that we trust will more firmly root the cause of Foreign Missions in the life of the Church. The members are greatly encouraged by the strong, sympathetic actions of the General Synod. That the representatives of the Church assembled at Canton, Ohio, are in hearty accord with the work of advancing the Kingdom of Christ in all the world needs no stronger proof than the report of the Committee on Foreign Missions. The Board is pledged to a full consecration of its best and holiest energies in doing all it can to carry out the resolutions of the General Synod. To this end we crave the help of every pastor and member in the Reformed Church.

#### **How the Silver Jubilee Works.**

Mrs. Lewis L. Anewalt, the new Treasurer of the Woman's Missionary Society of General Synod, has paid into the Foreign Board's treasury the sum of three thousand dollars. This is a portion of the Silver Jubilee offering. It has already been cabled to Sendai, Japan, for the immediate purchase of a lot adjoining the Girls' School compound. The lot may cost six thousand dollars. It is not the intention of the women of the Church to pay for the lot, the Board must provide for it; but they desire that the second teacher's residence to be erected at Sendai shall be a memorial of the Silver Jubilee, and this wish will be carried out as soon as possible.

#### **A Fine Bequest and Noble Testimony.**

Prof. Albert D. Keller, of Heidelberg University, Tiffin, Ohio, has paid to the Board of Foreign Missions the sum of two thousand dollars. This is the amount of a bequest of his mother, the late Mary Emily Keller, the widow of Rev. Reuben Keller, of blessed memory. One thousand dollars is to be used for the benefit of the Girls' School at Sendai, Japan, and the other thousand dollars for our work in China. The son adds: "I am glad to be able to apply this money to two such worthy causes. May the influence of this money be far reaching."

The Keller family have not only given their lives to the service of the Master, but many gifts have come into the treasuries of the Church through their liberal spirit. It is gratifying to the Board to receive this gift, as well as the assurance of the esteemed son that he is glad that the money will be applied to two such worthy causes.

#### **A Tribute to a Veteran.**

Recently our Board of Foreign Missions sent copies of the Life of Rev. Benjamin Schneider, D. D., to the Mission Institutions of the American Board in Turkey. Dr. Schneider, let us never forget it, was a minister of our Church, and towards his support we made contributions for a period of twenty-five years. In accepting the copies the able Secretary of the American Board, Dr. James L. Barton, writes: "More and more do we appreciate the mighty, far-seeing work which the pioneers of our missions in Turkey did in laying the foundations deep and strong."

#### **Your Home and Theirs.**

Our missionaries in Japan and China must have foreign-built houses to live in. To compel them to live in a native house, or to crowd several families in a home built for only one family, will be at the peril of health and harmony.

Dr. J. P. Moore, our oldest missionary—a man who has grown grey in the service—is ready to return to Japan. Where will he live? There is no house available. Is there not some friend of the Doctor's who will provide the \$3,500 needed? Then there are the younger brethren, Revs. H. K. Miller, H. H. Cook, C. D. Kriete and Ward Hartman. They will need homes just as badly. Who will supply the funds for their homes? And the three lady teachers—Misses Leader, Schulz and Brick—we must also think of them in writing about homes for the missionaries.

As you think of your homes, and of theirs—in a strange land, among conditions not as congenial as yours—will you not be moved to do something in their behalf who go as your substitutes?

"Come now and let us reason together, saith the Lord."

## A Letter from One Who Knows the Situation at Home and Abroad.

WAKAMATSU, JAPAN,  
April 25, 1911.

MY DEAR DR. BARTHOLOMEW:

The time set for the sessions of General Synod is but three weeks distant. How I wish I could speak to Synod! Perhaps Synod would hear me; for I have served both on the Foreign Board and on the field since the last sessions at York.

First my desire and prayer is that there may be a general recognition of the vital importance and the great difficulty of the work of the Foreign Board. Not only must it manage the work on the field; but it must also, in order to maintain its forces, constantly fan into a bright flame that missionary zeal which is the inspiration of all the Church's best activities. Taken away the conviction that our Reformed Church has a mission to perform for the whole world, and you will find that all the appeals made for its various institutions lose their point. The right conduct of the work of the Foreign Board is a matter of life and death for the Reformed Church.

Men should be chosen for service on the Board who have the ability to deal with great problems and such interest in the work that they will give plenty of time to their tasks. Having chosen the best men available, the Church owes the Board loyal support through thick and thin.

I wish that the Reformed Church would remember how much complaint there was three years ago about the apportionments. It was said that the figures were being advanced so rapidly as to discourage weaker congregations and so endanger the whole system. In the circumstances the Foreign Board decided not to ask for an increase, but to depend on the good will of those able to give over and above the apportionment. The Board has not received proper credit for its moderation. Those who then clamored for low apportionments have been the very ones to berate the Board for its debt and to spread the impression that it was due to bad management.

The whole trouble with the Foreign Board is that it has been doing exactly what its critics have demanded that it should do. I sat on the Board over four years, and I never knew it to do much of anything but say, "No," to requests and put on the brakes. There was no way of further reducing expenditures except by sacrificing some part of our interests in Japan and China, and this the Board had no right to do without the consent of the Synod. When the suggestion is made that Synod order a retreat, the answer is, "Go on!" The apportionment yields less than \$50,000, and the Board needs twice that just to keep what the Church has already won. I blame the Board for not daring to be aggressive. It did encourage the Laymen's Movement and Mission Study a little; it should have defied its critics and done very much more work of the same kind. The Board should not allow itself to be driven; it should lead.

Another of my wishes is this, that there might be a general understanding of the extreme difficulty of securing and maintaining a staff of efficient missionaries. It is hardly possible to exaggerate the embarrassment involved in this task. Missionaries cost so much that it is the business of the Board relentlessly to eliminate those who for any reason prove unequal to their responsibilities. Often it is not at all the fault of the men and women concerned that they do not fit. But when it is evident that they do not, no matter how much they may be loved by the Board's supporters and even if the Board must face a heavy loss of income in consequence of its action, it should not flinch. And even if the Board, being composed of fallible men, makes a mistake now and then, all right-thinking members of the Church will encourage it in its honest attempts to maintain discipline and efficiency.

Finally, I wish that the Church might awake to the day of its great opportunity in North Japan. Much is being accomplished. The schools are fine, and are extending lines of Christian influence in

all directions. And the process of Christianizing the people goes on at a rapid rate. It is no longer possible for any one person even to know all that our Mission is now doing, directly and indirectly, in the way of spreading a knowledge of our religion. But what the Japanese call Christianity is not churchly. Our statistics show that the Church in North Japan has not been growing much. There are various reasons for this condition:

1. The people have been taught by popular Christian writers like Uchimura and Nitobe that one need not belong to an organization to be a Christian. But there are signs of a coming reaction.

2. The multiplicity of American sects confuses the people and recent American mistrust of Japan has aroused considerable resentment. But much of this prejudice will be removed when it becomes generally understood that our mission subordinates its work to that of the native Nihon Kirisuto Kyokwai.

3. In the evangelistic work we have been following the line of least resistance, winning our converts from the migratory classes and neglecting the permanent residents at our stations. Our

Christians are mostly students and officials who are continually moving from one place to another. The work of evangelizing North Japan has hardly been begun so far as the traders and farmers are concerned.

4. North Japan is terribly poor. The taxes amount to 30 per cent. of all the people's income, and most of them work eighteen hours a day seven days a week, vainly striving to make ends meet.

5. It is therefore not easy to build up a strong native church in our field, and it is simply impossible to do so without a larger force of missionaries than we have now. The work is ours, and if we ourselves don't push it, it will not go. A tactful missionary can get a hearing anywhere; the Japanese evangelists are doing what they can to assist, but they are too few for the task. So I repeat, if our missionaries are not here to push the work it will not go.

Pardon this long letter. When I began it I hoped to send it off by an earlier mail; but callers prevented me. Now it is not likely to be of any use to you except to show you what I am praying for.

Faithfully yours,

CHRISTOPHER NOSS.



STUDENTS AND FACULTY OF THE HIGHER DEPARTMENT OF NORTH JAPAN COLLEGE, 1911.



### Some Experiences of Dr. Adams at Yochow Hospital.

Last night we had a fearful storm—the worst, I think, for some years. Very many lives were lost and boats wrecked. I had to go down to the Port to see a patient, and as it had been very hot for some days and I wanted a little exercise, I decided to take the canoe and give our evangelist and one of our nurses a little outing. One of our nurses is down with typhoid and this boy has been kept closely confined in nursing him, so he was delighted with the prospect of a canoe ride. It was warm and perfectly clear and calm when we started, and we reached the Port in little less than an hour. It was about 5.30 o'clock in the evening when we landed, and in about another hour we were ready for the return trip. But just as we were ready to start a little wind arose and we could see the heavy bank of black clouds rapidly approaching, showing that it would be utterly impossible to get home in the canoe. I at once engaged one of the lifeboats to take us up, but before we could get the canoe on deck the storm broke and clouds of dust were whirling about, filling our eyes and making things generally interesting. However, after a little time we managed to get started, and already the waves were rising with great force, and darkness was coming on. After we were out a little while we saw some wreckage and then we heard voices calling. Peering into the dark I could see some men clinging to the sail of a coal boat which had sunk. We at once started for them, but were only able to get one man on board. He said that two had already gone down, and there were three left. We tried to make the wreckage again, but could not beat up against the wind and the huge waves, and the men were lost in the dark. We had to go on our way, but kept a sharp lookout and strained our ears to catch any further calls for aid. Soon again we heard a chorus of voices, and I could see what appeared to be two wrecked boats, but which was in reality only one, which had been broken in pieces, and men were clinging to the ends. We made for it and by grappling the wreck-

age with a long boat hook managed to hold on until we had five more men on board. But we could not reach the others, nor could we beat up against the wind to get to them. However, later on we saw a small boat and told the man about where the wreck was, and he tried to reach them. Later on we ran upon a large boat which was upside down, but all the men had been lost. We reached home about 9 o'clock, when the anxious thoughts for our safety were relieved. If we had started home a half hour earlier we would have been in a bad way. God was very good to us, especially in allowing us to be of some service in saving others.

It is sad indeed to think of the loss of life; but we are having evidences on all sides constantly of suffering and death, largely due to preventable causes. In this case of extreme storm, of course, many boats that were quite good were wrecked, but many of the boatmen are criminally careless of life. The coal boats, especially, are loaded down to the water's edge and a very slight wind will often send them to the bottom. In fact, a couple of members of our Mission saw a coal boat in perfectly clear weather, without any wind, suddenly sink, without any apparent cause, and were able to rescue some of the men before they were drowned. Many of these boats are old hulks which are only intended to carry down one load of coal and then to be broken up and sold for wood. Some of these coal boats are even constructed on this plan, in order to save the tedious return trip.

For several days we had been having a big "huei," or procession, etc., in order to keep the health of the people and prevent an epidemic of smallpox and other diseases. Great crowds of people had come from the surrounding country to enjoy the sights, and many were returning by water just before the storm broke and many of these were drowned.

One of our men nurses is down with typhoid fever, and he was a priest before coming to the hospital a few weeks ago. The other day one of his priest friends came to see him at a time contrary to

regulations, and in a rude manner insisted to my evangelist that he was bound to see him anyway and finally said that the people were still talking about the death of the opium suicide and were saying fearful things about what we had done to her, and that now we were surely doing the same thing to his friend. The evangelist promptly locked the gate and came up to me, saying that now we had one person definitely who was saying things and thought we should send him to the official for investigation. However, I just gave him a good talking to and showed him the error of his ways and then took him upstairs to see the sick man for a few moments. Afterwards, on the regular visiting day, quite a number of priests came. They thought that the idols were displeased with him for leaving the temple, and so were punishing him in this way. I allowed them all to come up to see him merely and then go quietly out. He was asleep. The sight allayed their worst fears and superstitions.

We have had a poor old opium fiend

in the hospital for some time, and it has been a most unsatisfactory case. He is a carpenter and had a fall that broke the bones of the leg in three places. He managed to smuggle in some opium pills with some rock candy, but when we found out and his supply was cut off he would continually unfasten the bandages, and do other such things to hinder his cure. His idea was that we give him the opium now until the leg was well, and *then* break off the habit! And so he does not appreciate our methods of dealing with such cases. He has succeeded in doing himself some damage, but, on the whole, is doing well. He has gained in flesh and looks like a different man, but he evidently has no intention of finally abandoning the use of the drug, if he can get hold of it—unless a change comes over him.

President Hadley, of Yale, in an address to the students, said: "We think of life as a goblet to be drained; is it not, rather, a measure to be filled?"



CONFUCIAN SCHOLARS, BAPTIZED BY REV. W. A. REIMERT AT YOCHOW, CHINA.

# THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE GENERAL SYNOD.

*Editors:* MRS. EMMA R. KRAMMES. MRS. REBECCA S. DOTTERER.

## Editorials.

The officers and delegates of the W. M. S. of General Synod who attended the Convention in Canton, Ohio, greatly appreciate the kindness of our hostess, Mrs. Homer J. Miller, in providing entertainment among such pleasant people, and for all the kind attentions we received. We extend our thanks to Mr. and Mrs. Miller and friends; also to Mrs. B. F. Andrews, who invited the Committee on Revision of the Constitution to Akron, where we met in the delightful rooms of the Y. W. C. A., and were entertained for the night among her friends. The trolley ride from Canton to Akron and return was charming.

The sessions of the W. M. S. of the General Synod opened on Wednesday, May 17th, and were extended to Saturday afternoon, as there was too much on hand to adjourn earlier.

According to our new Constitution, our Society meets in three years at such time and place as the Executive Committee shall provide. No invitation, as yet, has been received for the next meeting in 1914.

The instructive and interesting article on "The Waldenses" was written at my request by my friend, Mrs. Isaac Pearson, of Washington, D. C., who is President of the Waldensian Society of that city. Mrs. Pearson's sister, Mrs. Bovee, was former President, and Mrs. Pearson at that time the Corresponding Secretary. Both ladies know personally many of the Waldensian pastors and have visited the churches and homes of the people in Italy. It is a subject that should appeal to all of us. Can we help to be light-bearers?

"And the light shineth in darkness; and the darkness comprehended it not."

R. S. D.

## Conservation and System.

All nature—from the myriads of suns and worlds revolving through space to the most insignificant worm crawling in the dust—is subject to laws, which God framed, regulating each and every part of the unmeasurable universe. Divergence from these laws, or an unusual combination of opposing forces, now and then disturb the equilibrium of nature. The results are failures, appalling catastrophies and sometimes annihilation. Cold facts, are they not? Thankful we should be that there are only occasional interferences with God's laws. Every day of our lives we are permitted to gaze everywhere about us in amazing wonder and admiration upon the harmonious and marvelous works of nature—all the result of obedience to the laws of God.

An all-important lesson God teaches us in the manifestations we see on every side. Law and order must prevail, if great things are to be promulgated and accomplished. We are often slack in our methods of service for the Master. In the Spiritual World, with God as our Supreme Head, it has been demonstrated, without question, that the business of the King is, oftentimes, conducted carelessly, and not at all in accordance with His will. You and I have seen the results, nothing that filled our souls with joy and satisfaction. Nothing is effectually accomplished by human efforts unless placed upon a systematic basis; tempered with enthusiasm, justice, good judgment and consecration—willing to be led by the Spirit. Why should we persist in conducting the affairs of His kingdom, knowingly, in a haphazard manner, when God in all His infinite wisdom demonstrates daily the great importance of systematic management? Are we more efficient than the Head,



which leads us to presume that we can perform our tasks without system? Should we not be willing to learn a lesson from our Heavenly Father?

Throughout all this triennium, which we have so recently entered, our aim should be a campaign for increase in membership and larger consecrated offerings. Believe me, a more general acquaintance, throughout the General Society, with parliamentary and constitutional laws would assure and control a well regulated General Body. A well regulated organization means better system, better system establishes confidence, confidence promises larger membership, larger membership means increase in consecrated offerings, both individually and collectively.

E. R. K.

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#### Correction.

In editorial signed E. R. K. in June issue, page 25, through a typographical error, the word sins was substituted for the word isms.

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#### Convention of the Woman's Missionary Society of General Synod.

The Woman's Missionary Society of General Synod convened in eighth triennial sessions in First Reformed Church, Canton, Ohio, May 17th, 1911. The delegates were entertained by the members of First, Trinity and Grace Reformed Churches.

The devotional service of the opening session was conducted by the President, Mrs. Rebecca S. Dotterer, of Philadelphia, Pa. Mrs. Anna L. Miller gave the address of welcome for the Reformed Churches of Canton, Ohio, and Mrs. George Jackson for the City Missionary Union. The writer responded.

The Committee on Revision of Constitution met in Akron, Ohio, on May 15th and the Executive Committee had an all-day meeting in Canton on May 16th. Reports of these meetings were given at the opening session on Wednesday, May 17th. By revision of the Constitution the name of the Society is changed to "The Woman's Home and Foreign Missionary Society of the Gen-

eral Synod of the Reformed Church in the United States."

The President's report for the triennium showed deep thought in its preparation, and is well worthy of our careful consideration. The Treasurer reported the total amount of receipts to be \$49,492.29, not including the "Silver Jubilee" offering. The Statistical Secretary's report showed the total membership of the Society to be 10,728 and number of local societies 391. Two classical and thirty local societies were organized during the tri-ennium.

Miss Gertrude Cogan, Field Secretary, gave an interesting address concerning her work and threw out many helpful suggestions. Dr. Allen R. Bartholomew, Secretary of Foreign Mission Board, spoke to the Convention of the needs in the foreign field, and Dr. Charles E. Schaeffer, General Superintendent of Home Mission Board, presented the home needs.

A happy feature of the Convention was the presentation of those of our returned missionaries who were present, and our newly appointed missionaries, each one making a short, telling speech. Mrs. A. R. Bartholomew and Mrs. Fred. Kelker addressed the Convention on their trip through China and Japan. Delegates to the International Union of Women's Foreign Missionary Societies, held in New York, and to the Silver Bay and Mt. Gretna Conferences gave most interesting reports of these meetings.

The report of the Committee on Scholarship Fund was given, and much interest manifested. Professor Joseph H. Apple, President of Woman's College, Frederick, Md.; Rev. William F. Curtis, President of Allentown College for Women, Allentown, Pa., and Dean Park, of Heidelberg University, Tiffin, Ohio, gave helpful talks and offered timely suggestions which were much appreciated. An effort was made to raise money to help complete the fund which is \$5,000, and pledges and cash received amounted to the sum of \$1,029. Professor Apple subscribed \$100 in the name of the institution which he represents, to be paid as the last \$100 to complete the fund. The aim is to reach the



MRS. WARD HARTMAN.



MISS MARGARET J. LEADER.



MISS OLLIE A. BRICK.

### OUR NEW MISSIONARIES.

full amount by May, 1914. When the fund is complete the income or interest accruing from same will be used to educate worthy young women who will give their time to missionary work at home or abroad as they are needed.

Rev. J. Mori, who has charge of the Japanese mission in San Francisco, made a stirring address on the "Pacific Coast Work." Interesting letters were read from Miss Weidner, principal of Miyagi Girls' School, Sendai, Japan; Miss Emma Zeimer, principal of Girls' School, Yochow, China, and Miss Ruth Hahn, nurse in hospital at Shenchowfu, China.

The Silver Jubilee, or 25th anniversary service, was very impressive. A representative from each Synodical Society came to the altar and laid thereon the offering from that society. The total amount was \$8,749.03, and was divided equally between Home and Foreign Missions. Of the foreign portion \$3,000 is to be used in the erection of a residence for the teachers at Sendai, Japan, and the balance for a chapel at Yochow, China.

Of the home portion \$500 will be used to furnish a room in the Mission House, Sheboygan, Wisconsin; \$500 for a Church-building Fund to German Board; \$1,500 for three Church-building Funds to Board of Home Missions of General

Synod, and the balance to be kept in reserve for the Pacific Coast work.

The "Golden Hour" was a unique feature, in which five-minute speeches were made by representatives who had attended the meetings of the "Women's Foreign Missionary Golden Jubilee" held in the large cities from the Pacific to the Atlantic Coast during the past year. The service was conducted by the President, and many interesting facts and helpful suggestions were given by the speakers.

The Committee on Apportionment recommended the following, which was adopted: Foreign work—Girls' School, Sendai, Japan, \$8,700; Girls' School, Yochow, China, \$1,400; nurse at Shenchowfu, China, \$600, making a total for foreign work of \$10,700. Home work—Board of Home Missions of General Synod, \$3,675; German Board, \$1,125; six Church-building Funds, \$3,000, one of which shall be known as the Elvira S. Yockey Building Fund, to be used in the Middle West at the discretion of the Board. Mrs. Yockey was the first President of the Woman's Missionary Society of General Synod, and was present at the Convention. The total for Home work, \$7,800. Whole amount apportioned, \$18,500 for one year, which means \$1.73 per member.

To each Synodical Society was appor-

tioned the following: Eastern, \$9,803.91; Pittsburg, \$2,330.31; Ohio, \$3,484.22; Potomac, \$1,992.96; Interior, \$738.71, and Central, \$387.52.

Business sessions were held every evening throughout the Convention. A pleasant treat for the delegates was the automobile trip through the principal streets of Canton and to the beautiful and imposing "McKinley Monument" on Thursday afternoon, May 18th.

By action of the Society, the payment of \$25.00 constitutes a life member or a member in memoriam. Miss Rebecca H. Schively, of Chambersburg, Pa., who has served so long and faithfully as editor of *Our Mission Helper*, was made a life member.

The newly elected officers are: President, Mrs. W. R. Harris, Pittsburg, Pa.; First Vice-President, Miss Mary C. Rensburg, Iola, Kansas; Second Vice-President, Mrs. B. F. Andrews, Akron, Ohio; Recording Secretary, Miss Helen Baries, Canal Winchester, Ohio; Corresponding Secretary, Mrs. Emma R. Krammes, Tiffin, Ohio; Statistical Secretary, Mrs. Anna L. Miller, Canton, Ohio, and Treasurer, Mrs. Lewis I. Anwalt, of Allentown, Pa. Mrs. Kate Hale Gekeler, of Indianapolis, Ind., was continued as Secretary of Literature.

The new President, Mrs. Harris, was introduced and made a neat little speech, in which she asked for the hearty cooperation of every member of the Society. She presented a large bouquet of beautiful roses to the retiring President, after which the writer thanked Mrs. Dotterer, in the name of the Society, for her six years of devoted, faithful and efficient service, to which she responded in a few well chosen words. Special mention should be made of the efficient services of Miss Jennie Clever and Mrs. A. K. Kline, the former having served as Recording Secretary for a period of fifteen years and the latter as Treasurer for more than six years. These women did faithful work in their respective offices and our thanks are due them.

The closing service of the Convention followed, and at 5.30 o'clock on Satur-

day afternoon the Society adjourned to meet three years hence. May God's richest blessing rest upon and abide with us, and may His Spirit guide and lead us so that all we may do during this new tri-ennium may be owned of Him.

Dear sisters, let us work hand in hand, with our hearts full of love, for the uplift of our down-trodden sisters in far off lands, and for the neglected ones in our own home land. May we have for our motto, "Work while it is day."

HATTIE E. ZARTMAN.

### W. M. S. Allegheny Classis.

The twentieth annual meeting of W. M. S. of Allegheny Classis was held in St. John's Church, Olivet charge, near Butler, on May 24th and 25th, 1911.

Rev. W. E. Garrett's address on Wednesday evening was very interesting.

Rev. J. F. Bucher, of China, made an excellent address, including a special plea for suitable homes for our missionaries and teachers in China.

Reports from W. M. S. of G. S. were given by Mrs. W. R. Harris and Miss Emma Limberg. Statistics show Allegheny Classical to be in a healthy, flourishing condition. The amount raised for all purposes during the past year was \$722.42. Membership, 295.

Considering the large number of missions in this Classis, the financial condition is very encouraging.

Special action was taken with regard to increasing the subscription list of the OUTLOOK OF MISSIONS.

The kind and generous hospitality of the people of St. John's Church was highly appreciated and enjoyed by those present. Although handicapped in their work through lack of a pastor, these people still strive to keep on in their good work.

MRS. S. O. REITER.

A voice within his breast  
Whispered, audible and clear  
As if to the outward ear:  
"Do thy duty; that is best;  
Leave unto thy Lord the rest!"

H. W. LONGFELLOW.





THE FACULTY AND 1911 GRADUATING CLASS, MIYAGI JO GAKKO, SENDAI.

### Miyagi Jo Gakko Notes.

SADIE LEA WEIDNER.

The new school year opened on April 10th with 35 new students. Last year there were 18.

Miss Nobu Hayasaka, Class of 1908, was awarded the scholarship offered by the Josie Eigaku Juku, Miss Tsuda's Higher English School, Tokyo, and passed the entrance examination for the second year class, and Miss Yae Tashiro, Class of 1911, who graduated with first honors, entered the first year class. Miss Tsuda said, "You have sent us fine girls," and a visit to her school showed us that our graduates are among the ablest students in her school.

On May 9th all the teachers and students had the privilege of hearing Dr. Faust give his able lecture on tuberculosis.

On May 17th Mr. A. Hattori, one of the Christian members of the House of Peers, gave a very practical talk to the students.

During North Japan College Anniversary Week the following pastors and evangelists lead our morning chapel exercises:

Monday, Rev. Yoshida, Kaminoyama.  
Wednesday, Rev. S. Hikaru, Wakamatsu.

Thursday, Rev. Z. Yatsu, Akita.

Friday, Mr. K. Suzuki, Taira.

During the same week Rev. E. S. Booth, Principal of Ferris Seminary, of the Dutch Reformed Church, Yokohama, was also a visitor.

On Sunday, March 28th, fourteen of our girls were baptized by Rev. H. Sato in our Nibancho Church. It was a glad day for us all. Of the fourteen, one is a Freshman, eleven are Sophomores and two are Middlers.

On Tuesday, May 30th, we had as a guest former Governor, now Senator, Onoda. He gave a most interesting and helpful talk, and before leaving modestly handed us a gift of *yen ten* (\$5.00), which we are glad to add to our Endowment Fund. We are happy over this expression of good will from one who was Governor of Miyagi Prefecture eleven years ago and whose interest in our school still continues.

On June 30th school closes for the summer vacation.

### Pioneer Work by a Woman Missionary in Japan.

BY MRS. HENRY K. MILLER.

Pioneer missionary work in pagan countries differs considerably according to the places such countries occupy in the scale of civilization. Certain things are necessary in some fields that are not required in others. For example, in Japan it is not necessary for missionaries to teach farming, carpentering, iron-working, road-making, needle-work, and many other useful arts. Such preliminary work has already been done, some of it by Buddhist priests.

When missionaries go to Japan, the first thing they must have is a home. Now a Japanese house is sometimes rather difficult to secure, as landlords are not always willing to rent their property to aliens. Perhaps natural prejudice against foreigners, as we are called, may be one reason. But aside from that, considerable changes are necessary to make a native house habitable for an American. Ordinarily the buildings in which Japanese live are frail affairs. They have no cellars, and no proper foundations. Their upright posts rest on flattish stones pounded into place by a huge machine resembling a pile-driver. On two sides, a Japanese house consists principally of a row of wooden doors, 3 by 6 feet in size, and less than one-half inch thick, which slide in a groove. These are called rain-doors, and are closed only at night or when it rains hard. Otherwise no light could get into the house. Three feet inside of these, there is another set of frail lattice-like frame doors of the same dimensions and covered with white paper for admitting light and keeping out the cold somewhat. In recent years glass is, to some extent, substituted for paper. These inner doors secure some little privacy, but do not keep out the cold very well. The light that comes in falls mostly on the floor, which arrangement is all right for the Japanese, as they read, write, eat and do much of their work on the floor. But for us missionaries the light, being low, is in the wrong place, for we must use chairs and tables. Besides, the floors

are cold and drafty, and sitting on one's feet is neither comfortable nor healthy, being conducive to neuralgia and rheumatism. Again, our furniture is too heavy for these frail houses, which, loaded down with bedsteads, tables, etc., shake considerably when we walk about in them. Then, too, there are no chimneys. The natives use smokeless charcoal in cooking, and in winter sit over fire-boxes with a few coals in them to keep their hands warm. Most people have no other heating arrangement. In a place like Yamagata, where we lived for some time in a Japanese house and where a foot or so of snow lies on the ground from the middle of November until April, it takes a great part of a missionary's strength and vitality just to *endure* the cold, to say nothing of work and study. So you can readily see that a simple foreign-built house with chimneys, good walls and windows is a necessity, if work is to be done effectively and with some degree of comfort. But it often happens that woman-missionaries at first must shift for some time in native houses, and thus jeopardize their personal safety and their health.

In the next place, a lady, just like any other missionary, must at once take up the study of the Japanese language, so that she may as soon as possible converse with and teach the people in their own tongue. It is possible for a woman missionary in Japan to do a certain amount of really good work from the very start through the English language. This is especially true of those who go out as teachers in girls' schools. Besides, in almost every large town there are a few people who have some little knowledge of English, and these can be gathered into English Bible classes.

As soon as possible a woman missionary starts classes of various kinds in her home—English Bible, foreign cooking, kindergarten, singing, knitting, foreign sewing, etc. These are all conducted, of course, with the one great object of cultivating acquaintance and friendship with women and young girls, so as to be able to arouse in them the desire to become children of our Heavenly Father. Many methods and great patience

must be employed in order to accomplish this end. Even after these people become Christians, they are really only babes in the faith, and the woman missionary must aid and instruct them until they become seasoned soldiers of the Cross.

By little acts of neighborly kindness and hospitality, a missionary can win the confidence of the people. For instance, I remember that many years ago, when moving into a certain neighborhood, according to established custom, we sent little presents to our nearest neighbors, at the same time announcing the fact of our arrival and asking for their good will. Almost immediately the neighbors became friendly, bowing to us on the street, and some even calling.

Usually pioneer work by a foreign woman missionary is performed in a place where some previous work has been done by a native preacher. In such cases the missionary must co-operate in various ways with the native minister. She can, as soon as she has acquired a sufficient command of the Japanese language, organize classes for women at the church, if there is one, or, if not, at her home or some other place. She can help in the Sunday School by instructing the children or young girls, maintaining order and enforcing reverence. But a missionary's greatest work is often done indirectly, not by trying to control things, but by proving to be an unfailing support, a wise counselor, encourager and often inspirer of the native minister.

Incalculable good is often done by a missionary in preventing friction among the workers and Christians and by cultivating a spirit of confidence in each other. Then, too, the missionary must lay plans for the development of the work in the town and surrounding country in which she lives.

In these and various other ways a lady missionary manages to keep very busy. Study of the language alone is a work of years. Six examinations must be passed before very much progress is made. The missionary cannot always work by rule; her time is frequently not her own. In fact, a pioneer missionary ought always to have considerable lei-

sure, so that she may always be ready to receive callers, who generally make prolonged visits and require considerable time to get round to the real object of their call. At any rate, this sort of work almost inevitably gets on her nerves. In one way or another it constantly thrusts itself upon her attention, so that her mind is more or less under a continuous strain. Thus it becomes necessary for her to be given furloughs at stated times, so that change of environment may restore her nervous system to its normal condition of elasticity.

### The Waldenses.

"LUX LUCET IN TENEBRIS."

—John 1-5 and Rev. 1-16, 20.

BY MARGARET E. PEARSON.

"They of Italy salute you," wrote Paul to the Hebrews, from Rome, where he went "to bear witness of the LIGHT, that all men through him might believe." The heathen learned the lesson well, suffered martyrdom for their faith, then buried the Gospels under a scholastic theology, and set up an ecclesiastical system which sought to substitute a human representative for Jesus Christ, so that what was once called the "Holy Land of Christianity" has become heathenish and irreligious, and is in need of *Christianizing*. Hence the Waldenses of Italy salute you, for they have kept burning through the centuries the pure light of the Gospels.

Tradition says it was the great first missionary himself who taught these mountain people their apostolic form of



LOTTO OF WALDENSIAN CHURCH AT MESSINA, AFTER THE EARTHQUAKE.



faith, but the tradition cannot be verified. Nor can their claim to being primitive Christians, members of the Apostolic Church, be substantiated by documentary evidence. Their homes and possessions, like their Bibles, were too often destroyed for that to be possible.

Their written history dates from 1100 A. D., four centuries before the Reformation. These primitive Christians protested against the pagan innovations of Popery, and retreated from Rome, and its exacting system, further and further north, until they made a stand in the "Valleys" of Piedmont, among the magnificent fastnesses of the Cottian Alps. Some one has truly said that "the mountains were made as a refuge for God's persecuted people." Through a series of persecutions unparalleled in the world's ecclesiastical history, they *were* the refuge of the people who became known as the Waldenses, or Valdesi. Obscure, and poor, and few in numbers, their trials and their virtues excited the interest of great rulers like Cromwell and William of Orange. Their military skill has been commended by the great Napoleon, and their sufferings have been sung by the great poets. Their covenant to God is extant in the museum at Torre Pellice, the ecclesiastical capital of the "Valleys." They have kept it through the centuries of their existence; they swore fidelity to God, to each other and to the faith of their fathers. The crest of their church is a candle burning, surrounded by seven stars, in a black sky, and the motto *Lux lucet in Tenebris*. They believe that the love of God should bind men together in a common brotherhood. To this end, even when under the pitiless espionage of the Inquisition, they succeeded in honey-combing Italy with secret evangelical churches. They were missionaries—or nothing. Their *barbes*—or missionaries—not content to give to Italy alone the "true light which lighteth every man," carried it into foreign countries. They traveled as jewel merchants, but were in reality spiritual smugglers carrying the contraband Gospels concealed in their minds, free gifts to the needy. Traces of their influence can be

found in all the great forerunners of the Reformation.

The only sect of the Middle Ages to survive the Inquisition, the Waldenses believe God preserved them, for their missionary zeal, to evangelize Italy. They still believe "whatever is not enjoined in Scripture is to be rejected."

The mother church of the Waldenses is in Piedmont—only a few hours' ride by rail from Turin. The Valleys lie in the midst of scenery unrivaled by any in Europe. It is hoped tourists will find their way to this unbeaten field, and in the sublimity of Mt. Viso forget the scarcely greater grandeur of Mt. Blanc. They can visit the Valley of Dew and the valley of light, the valley of flowers and the valley of groans, under their lovely Italian names, and see wonderfully trellised grapes, terraced mountains and magnificent chestnut trees, and at the same time benefit a poor people. Torre Pellice, or la Tour is well fitted to house them, for each year in September the Synod of the Waldensian Church meets there, and it brings thither not



RUINS OF THE HOME OF THE PASTOR OF WALDENSIAN CHURCH.



TORRE PELLICE.

only men from all over Italy, but delegates from all parts of the Christian world, who find it charming.

The mission field of the Waldenses includes all of Italy and Sicily; Sicily is a veritable propagating bed for the seed sown by them. Its day and Sabbath schools conducted by Waldensian teachers are overcrowded—one might say there was a waiting list. Five churches in this mission field are self-supporting, the one at Rome recently having become so. The dream of extension of the work in the Papal City is about to come true. The gift made by an American lady, of sufficient money to purchase a site and erect new institutional church buildings, in Piazza Cavour, has made it a reality, and work will soon be begun.

The present condition in Italy is one of religious disaffection and moral discontent. Two parties are causing much of the spiritual unrest and trouble, which is creating defections in the Romish Church. The Anti-Clericals, struggling for social and political power, hiss the Vatican, insult the clergy, and scoff at the Church. The Modernists, the advanced thinkers, mostly among the Roman clergy themselves, hope for reform in church worship and organization, hope

for liberty of conscience, have visions such as Fogazzaro outlined in *Il Santo*. They, like Fogazzaro, will doubtless die without seeing them realized. Can the Infallible change?

This discord and rebellion in the established Church is the opportunity of the Waldensian Church, and it is seizing it to the best of its ability. But its ability is limited by its resources. Its leaders are strong, spiritual men of splendid mental endowments. Signor Arturo Muston, President of the Evangelization Committee, is a great organizer and a tireless worker. But the Waldensian people are poor. The record of personal sacrifices made by these poor Italians to give of their little to the Lord is pathetic. Many laborers whose wage is only forty to fifty cents a day, feed their children on mush and beans to be able to do it. The one dollar society membership fee will support a man from three to five days in Italy, which shows what help we are giving when we become members.

The organized work in aid of the Waldensian Church is growing rapidly, in this country. It has long since been a fixed part of Christian work in many European countries. Large sums are

raised annually in England and Scotland. There are about forty societies in the United States, eighteen of which are affiliated with the National Society, which was incorporated in the state of New York in 1906. The New York Society has undertaken, besides its effort to arouse and maintain interest throughout the United States and to collect funds, to raise an endowment fund of one hundred thousand dollars for the work, and already has made a good beginning. The life membership fees—which are one hundred dollars or more—go into this fund, the interest going to the work in Italy. Sustaining membership fees are ten dollars and general membership fees one dollar. Personal gifts are not uncommon. Several years ago Helen Miller Gould paid the expense of the remodeling of the Waldensian Church in Venice, and gave \$5,000 to pay the salaries of the faculty of the Theological College in Florence. Mrs. McCormick, of Chicago, pays \$1,200 annually, the salary of Pastor Angelini at Forano-Sabina, as a memorial to her little daughter. Mrs. Gilbert Colgate, of New York, the moving spirit (and Assistant Treasurer) of the National Society, gives largely and often. Her most recent gift was the New Testament published in modern Italian, at a price so low all could secure it.

In 1910 we sent about \$16,000 to the Board in Italy. It is hoped \$20,000 can be sent another year. The societies are made up of members from all denominations. To sustain the interest in the work and keep the societies informed as to its condition and progress, the Waldensian Church sends a delegate to the American churches. At present Rev. Alberto Clot, residing in Rochester, New York, is the representative. Under his direction many new societies have been organized—recently, one in Denver, with a membership of one hundred and eighty. Another society, that of St. Louis, lately reorganized with one hundred and eighty-seven members, is pledged to raise not less than \$200 a year to pay the salary of the Colporteur in the harbor at Naples. There are splendid societies in

Pittsburg, Germantown, Washington, Buffalo, Detroit and Boston.

President Muston, accompanied by Dr. Giorgio Bartolli, the distinguished ex-Jesuit, once editor of the great Roman Church organ, "*Civiltà Cattolica*," and now a Waldensian pastor, visited the societies last year, with the result of increased interest and enlarged membership.

The institutions established and sustained by the Waldenses are much the same as our own. There is a Theological College in Florence, an Institute for Boys in Florence, an Industrial School for Boys in Rome, Homes for the Aged, Hospitals for Tuberculosis Patients and other hospitals; orphanages for girls and for boys; medical dispensaries and soup kitchens for the poor. There is an Italian Student Federation, and many Y. M. C. Associations. Believing in the power of the press, they publish "*La Luce*"—the light—in Rome and a Christian Review in Florence.

Truly the Waldensian light is shining.

*Washington, D. C.*

#### W. M. S. Zion's Classis.

This body met in Trinity Church, Hellam, Pa., on Tuesday, April 25. The President, Miss Annie M. Blessing, presided.

Delegates from twelve congregations were present. Three new societies were organized during the year, enrolling 72 members. Total number of new members during the year, 132.

The apportionment was paid and \$235.25 realized for the Jubilee Fund.

All the officers were re-elected for the year.

Offerings for the day amounted to \$345.63.

A paper on "Woman's Work of Evangelizing the World," by Mrs. Clarence Welsh, of Trinity, York; a letter from Mrs. Hoy, and a most helpful address by Rev. William A. Reimert, our missionary to China, were interesting features.

MAME E. STRICKLER,  
*Corresponding Secretary.*





Some of the HUNDRED DELEGATES PRESENT at the MT. GREтна CONFERENCE in 1910

We hope to see You in the Picture of one of this  
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**Mission Study Classes.** (1) "The Decisive Hour of Christian Missions," Mott; (2) "The Why and How of Foreign Missions," Brown; (3) "The Moslem World," Zwemer; (4) "Sunrise in the Sunrise Kingdom," DeForest; (5) "The Uplift of China," Smith; (6) "The Challenge of the City," Strong.

**Conference** on Conditions on the Field. Missionaries and other leaders to answer questions.

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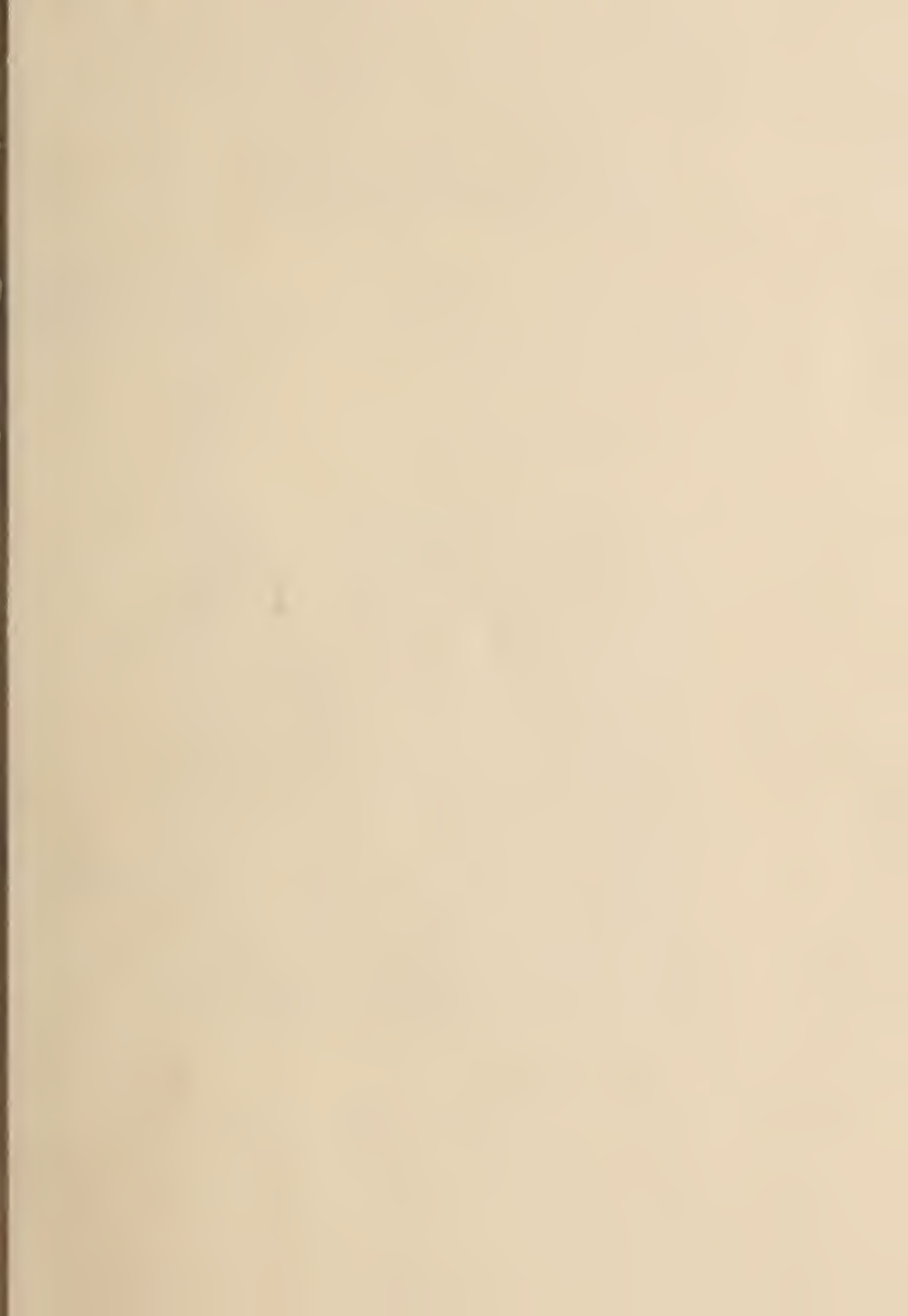
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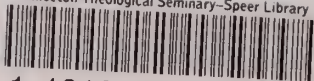


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